

Review #2 of Bhante Punnaji's Lessons *From A Scientific Perspective*

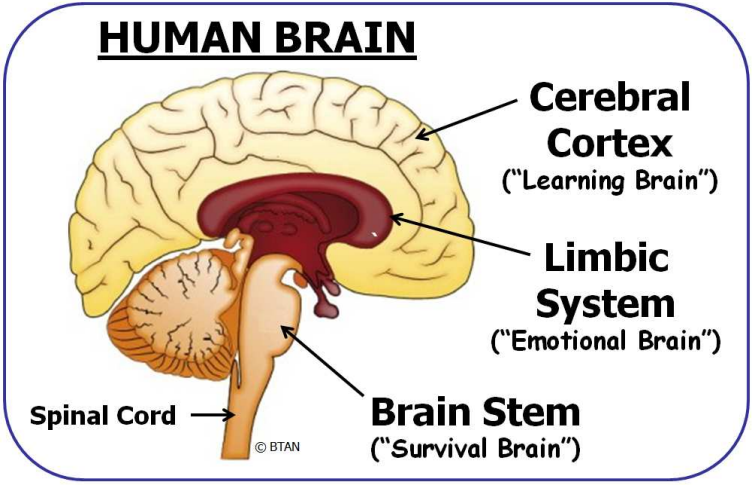


WHO ARE WE ?

❖ We are Organisms in an Environment

- 1. METABOLISM :**
Life sustaining process;
- 2. CONSCIOUSNESS :**
Experiencing the Environment through 5 physiological senses;
 - SIGHT
 - HEARING
 - SMELL
 - TASTE
 - TOUCH

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OUR EVOLVING BRAIN

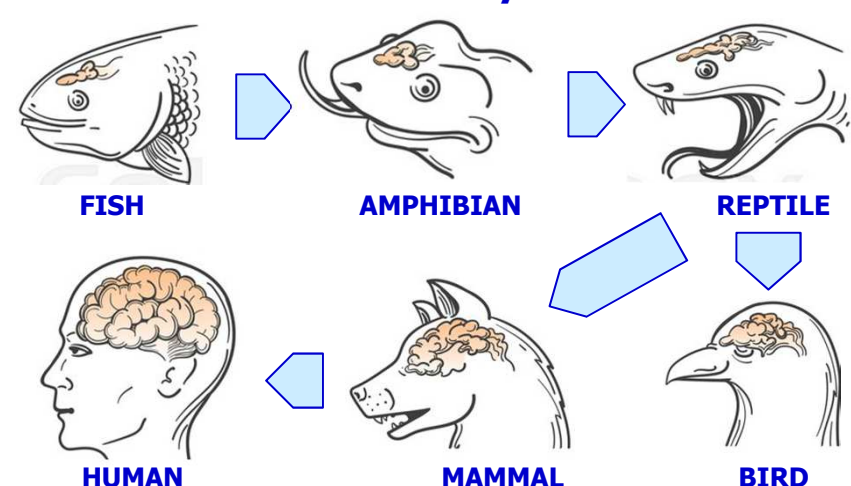
Our brain evolved over millions of years into **3 main layers**:

HUMAN BRAIN

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BRAIN EVOLUTION

❖ Evolved over 400 million years...

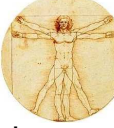
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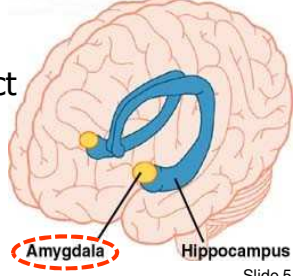
THE LIMBIC SYSTEM (Emotional Command Center)



- Deep within the brain's emotional command center there is a tiny structure called the **AMYGDALA**;
- AMYGDALA scans all environmental and bodily sensations for signs of potential threats and danger to the organism;
- Triggering feelings of discomfort, frustration, anxiety, anger, fear, panic – "fight, flight, or freeze" reaction to protect organism from harm;


Paradoxical Roles of the Amygdala:

- Serves as the **"Body Guard"** to protect the organism from threats and danger;
- **"Terrorist"** if unnecessarily aroused, leading to stress and discomfort.

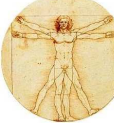


Amygdala Hippocampus

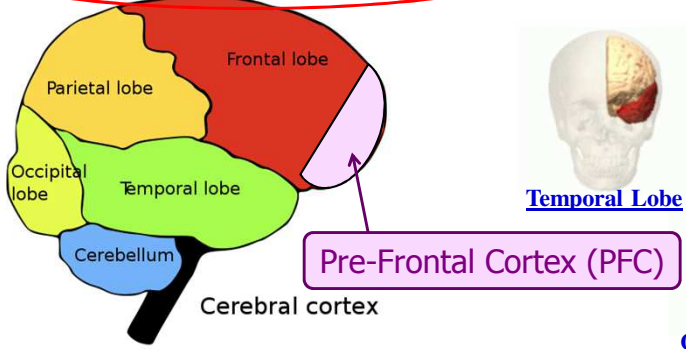
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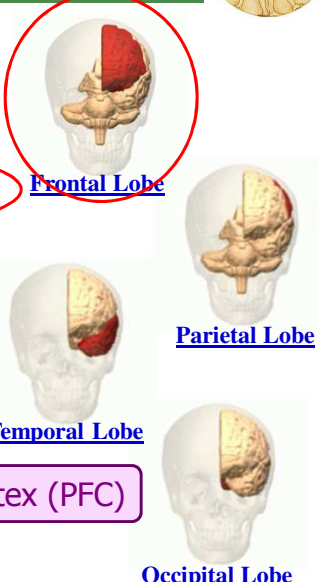


OUR LEARNING BRAIN



- ✓ Attention system, Long Term Memory
- ✓ Logic, Critical thinking
- ✓ Lateral thinking (creativity & imagination)
- ✓ Decision making, Goal setting, Planning
- ✓ Judgment, Reasoning, Rationalizing







Frontal Lobe

Parietal Lobe

Temporal Lobe

Occipital Lobe

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MIND AS AN ACTIVITY

THREE PARTS OF MENTAL EXPERIENCES:

- **Viññāna** : **Process of Perception** ("perception")
 - aware of what was perceived through the sense organs;
- **Mano** : **Cognitive Process** ("cognition & conception")
 - categorized interpretation of perception giving meaning (*nāma*) to what was perceived (*rūpa*);
- **Citta** : **Affective Process** ("mood / temperament")
 - emotional reaction (*tanhā*) to emotional excitement giving rise to mood and temperament (emotional state of mind);
 - personalizing the experience (*upādāna*) leading to the notion of a self-centered existence (*bhāva*).

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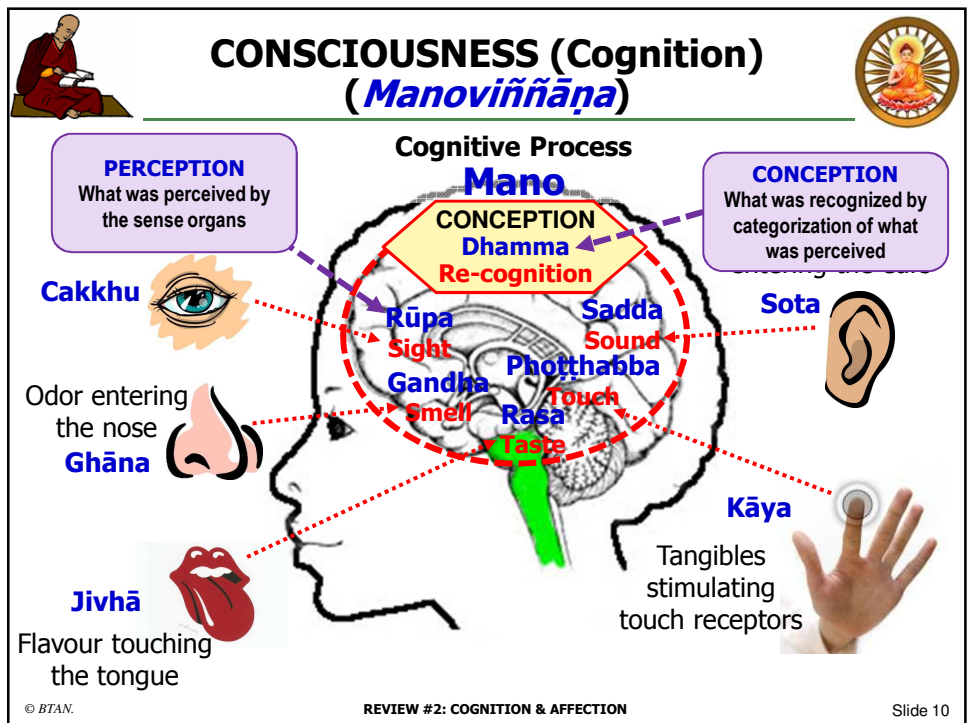
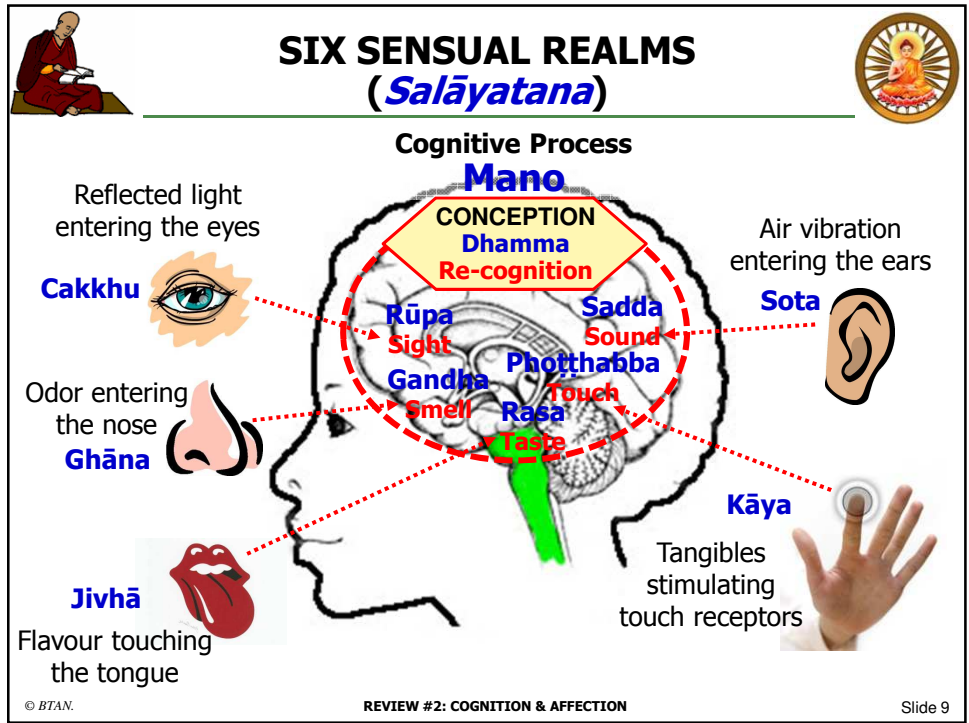




VIÑÑĀNA - PERCEPTION

- We do not have a thing called the "mind"
- We only have a thing called the "body"
- The Buddha used 3 words to refer to what is called the "mind" - Citta, Mano, Viññāna
- These are 3 activities of the body


- VIÑÑĀNA is the reaction of the senses to stimulations from the environment
- VINNANA is incorrectly translated as "CONSCIOUSNESS"
- It is really "PERCEPTION"

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MANO – COGNITION




- Each sense organ produces different sensory information (***sense perception***);
- **MANO** collects all the different sense perception and puts it all together (***cognition***);


- MANO compares the sense perception (*rūpa*) with categorized memory of past experience (*papañca*), and gives a meaning, or identity (*nāma*) to what was perceived (***conception***);

- MANO is **not another person** ("self") there, it is the **activity of the brain & body**.


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PROCESS OF EXPERIENCE




❖ Experience is a Chain-Reaction:



STIMULUS





- Eyes
- Ear
- Nose
- Tongue
- Body

"Pañca-khandha"

PERCEPTION

("Viññāna")

↓

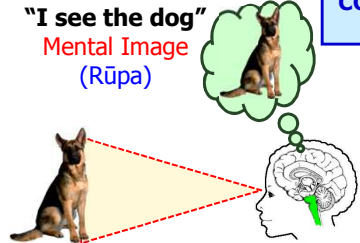
COGNITIVE PROCESS

("Mano")

"I see the dog"

Mental Image

(Rūpa)



Recognition

Categorized Memory of Fluid Past


"Papañca"

Re-cognition (dhamma)


Conception

Concept of an entity identified as "DOG" (Nāma)

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PAPAÑCA




- MANO compares the sense perception (*rūpa*) with categorized memory of past experiences (*papañca*) and gives a meaning, or identity (*nāma*) to what was perceived.
- This identification (re-cognition, interpretation, conception) of what was perceived represents our experience (*dhamma*) of seeing the object.


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MIND AS AN ACTIVITY



THREE PARTS OF MENTAL EXPERIENCES:

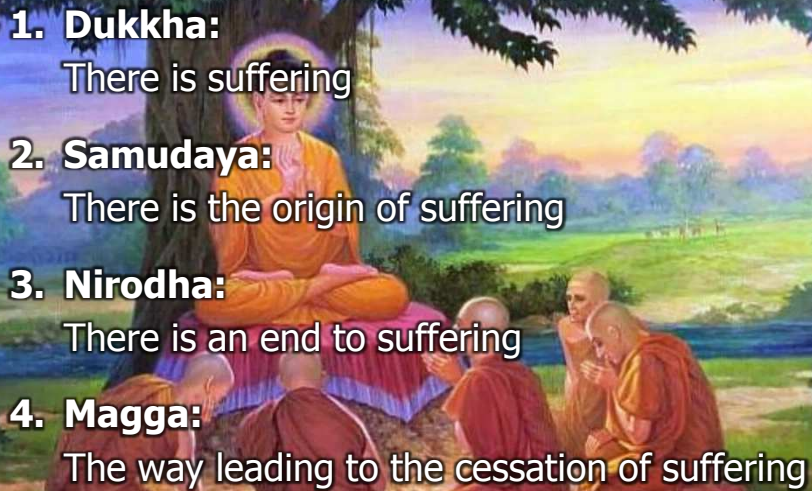
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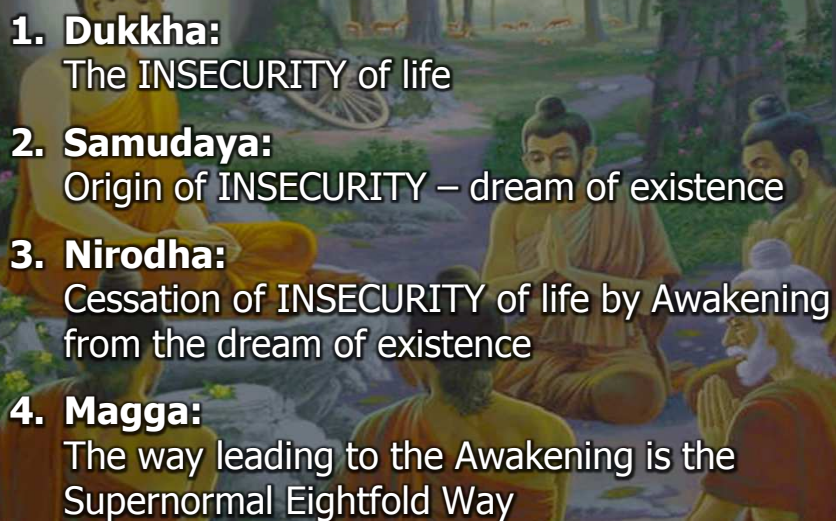
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DHAMMACAKKAPPAVATTANA SUTTA Setting into Motion the Wheel of Dhamma

- 
- 1. Dukkha:**
There is suffering
 - 2. Samudaya:**
There is the origin of suffering
 - 3. Nirodha:**
There is an end to suffering
 - 4. Magga:**
The way leading to the cessation of suffering

Delivered to the pañcavaggiyas at Migadāya in Isipatana on Āsālha full-moon day.

CATTĀRI ARIYASACCĀNI Four-fold Supernormal Reality

- 
- 1. Dukkha:**
The INSECURITY of life
 - 2. Samudaya:**
Origin of INSECURITY – dream of existence
 - 3. Nirodha:**
Cessation of INSECURITY of life by Awakening from the dream of existence
 - 4. Magga:**
The way leading to the Awakening is the Supernormal Eightfold Way



THE FIRST NOBLE TRUTH



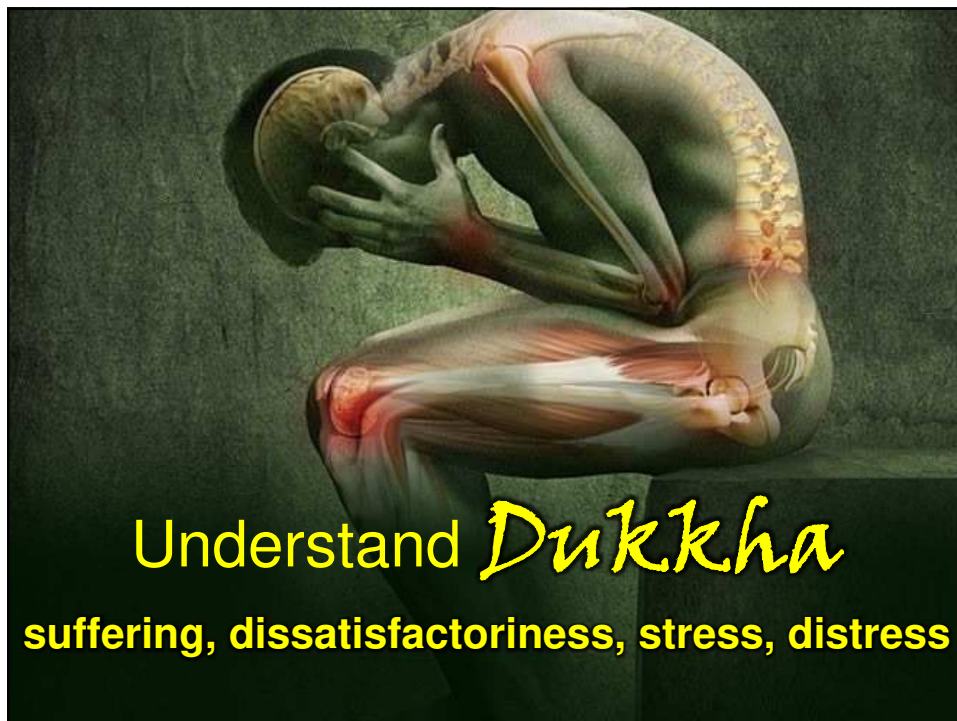
THERE IS SUFFERING (**DUKKHA**)


- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, (8) the **five aggregates subject to clinging** (*pañcupādānakkhandhā*) is suffering.

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THE SECOND NOBLE TRUTH



ORIGIN (CAUSE) OF DUKKHA (SAMUDAYA)

- It is this **tanhā** ("craving") which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **tanhā** for sensual pleasures,
- **tanhā** for non-existence,
- **tanhā** for continued existence.


Lobha –
lust and greed
for pleasures

Dosa –
aversion and
hatred towards
displeasures


Moha –
delusion of
self-centered
existence

Tanhā = Emotional reaction ("craving")

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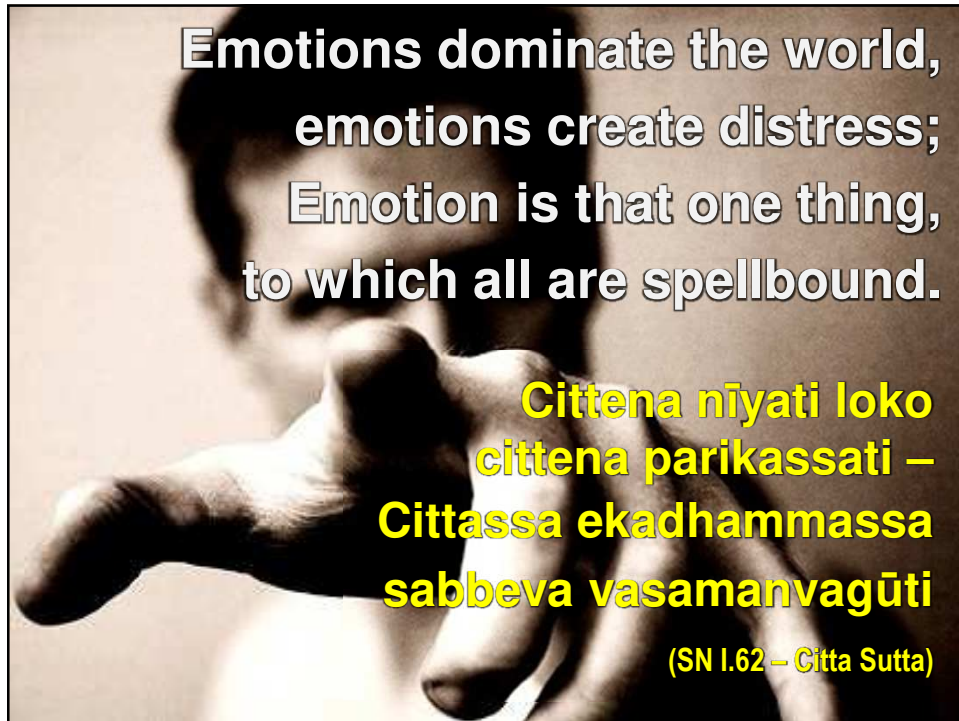
The 3 Evil Roots (Akusala-Mūla)



Emotional reactions (**tanhā**) are of three types:

- **Kāma-tanhā** – tanhā for sensual pleasures:
 - **Lobha**: Lust & greed for pleasurable experiences;
- **Vibhava-tanhā** – tanhā for non-existence:
 - **Dosa**: Aversion & hatred towards displeasures;
- **Bhava-tanhā** – tanhā for continued existence:
 - **Moha**: Delusion of self-centered existence.


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CITTA DOMINATES



- Mano is doing what the Citta wants
- Citta is dominating the mind
- Mano is just catering to the Citta
- We are all spellbound by Citta
- The solution is to learn how to gain control over the Citta

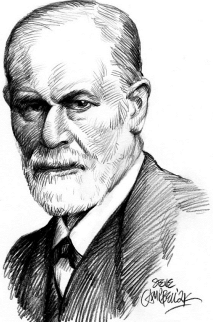


Sigmund Freud




MODEL OF THE PSYCHE ("mental self"):


- **ID Citta**
 - Unorganized (unconscious), Driven by Instincts, Present since birth;
- **EGO Mano**
 - Conscious & organized, seeks to please ID's unconscious commands, mediates and rationalizes between ID and reality;
- **SUPER-EGO Hiri-Ottappa**
 - Internalized system of rules and guidance, belief system, conscience, narcissistic (self-centered) gratification.



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MODERN PSYCHOLOGY



- Thinking part is normally conscious, and the emotional part is normally unconscious
- Even the thinking part is mostly unconscious
- Analogy of Iceberg - greater part submerged (unconscious), small part on top (conscious)
- Greater part of our mind is unconscious, only a small part is conscious
- Emotions are things that come from the body
- Body contains all the organs necessary for emotions to arise

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MANIFESTATION OF STRESS REACTION IN THE BODY – “FIGHT OR FLIGHT”


- 1) The brain sends a message to the glands
- 2) Adrenal glands release Adrenalin & Cortisol into the blood stream, carried to various organs in the whole body
- 3) Heart beats faster, blood pressure rises, to increase blood circulation
- 4) Respiration deepens, to increase oxygen intake
- 5) Intestinal movements cease, to conserve energy
- 6) Muscles become tense (getting ready to resist or run)
- 7) Hair stand on end
- 8) Pupils dilate to enhance vision
- 9) Facial expression distorted
- 10) Perspiration, trembling, body temperature rises
- 11) Blood sugar level rises to aid metabolism
- 12) Body immune system suppressed

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COGNITIVE PSYCHOLOGY

- ❑ Cognitive Psychology – there are methods for gaining control over our emotions;
- ❑ Emotions (Affective) are aroused according to the way the Cognitive interprets circumstances;
- ❑ If we can change the way we interpret our circumstances, emotions will not be aroused.

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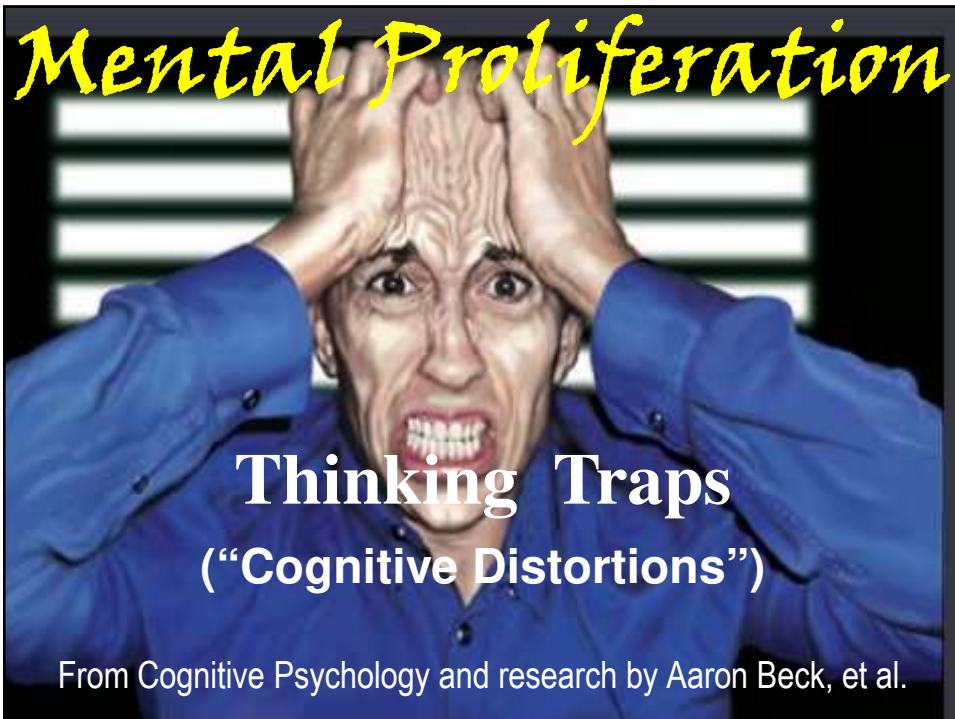
Cognitive Behavioral Therapy (CBT)



- Cognitive-behavioral therapy (CBT) is a psychosocial intervention that aims to improve mental health.
- CBT focuses on:
 - Challenging and changing unhelpful **cognitive distortions** (e.g. thoughts, beliefs, and attitudes) and behaviors;
 - Improving emotional regulation;
 - Development of personal coping strategies that target solving current problems.


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Mental Proliferation




Thinking Traps ("Cognitive Distortions")

From Cognitive Psychology and research by Aaron Beck, et al.




COGNITIVE DISTORTIONS #1 - #6




Category	Description
1) Mind Reading / Jumping to conclusion	Imagining what others are thinking about you or your circumstances without clarifying
2) Fortune Telling	Predicting the future adversely
3) Labeling/Generalization	Making sweeping assumptions or statements or over-generalization of trivial conditions
4) Discounting Positives	Minimizing or ignoring all positive aspects, leaving inadequacy and hopelessness
5) Negative Filtering	Focusing and amplifying only negative aspects excluding any positive opportunities
6) Black or White / Dichotomous Thinking	Extremist view of all or nothing, no grey areas or compromise, "always" or "never"

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COGNITIVE DISTORTIONS #7 - #12




Category	Description
7) Perfectionist/"Should"	Expecting things to be ideal or perfect
8) Righteousness	Prioritizing truth, ethics and moral standards over human considerations
9) Magnification / Catastrophizing	Over-emphasis on specific details, blown out of proportion, worrying too much
10) Minimization	Overlooking / shrinking important issues or necessary considerations
11) Unfair Comparison	Negatively comparing with others successes
12) What If?	Over-intellectualizing or over-extended imagination of snowball effects

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COGNITIVE DISTORTIONS #13 - #17




Category	Description
13) Blame Game / Finger Pointing	Finding faults in others or blaming others, fallacy of external control
14) Shame / Guilt / Personalizing failure	Finding faults in oneself or blaming oneself, fallacy of internal control
15) Emotional Reasoning	Letting feelings alone guide your viewpoint or conclusions
16) Fallacy of Fairness	Believing things have to be fair or equal, justifying one's own actions/responses
17) Fallacy of Heaven's Reward	Expecting divine reward for one's sacrifices, selflessness, or endurance of suffering

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COGNITIVE DISTORTIONS #18 - #21



Category	Description
18) Fallacy of Change	Expecting other people or circumstances to change to suit our needs or beliefs
19) Self-Centeredness / Personalization	"I", "me", "mine" syndrome – everything is directed at me, all because of or about me
20) Believing is seeing	Rejecting evidence that contradicts one's beliefs, superstitions, or expectations
21) Past Orientation	Letting past experiences dictate all decisions, expecting the past determines the future ("living in the past")

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ELIMINATING EMOTIONS



- Dahammapada verse 1 - wrongly translated
- Mano (cognitive) comes before Citta (affective)
- By changing the Cognitive that the Affective can be controlled
- *Satta Bojjhanga* (Seven Steps to Awakening) when cultivated and developed will completely eliminate all emotions
- The Buddha completely eradicated all Lobha, Dosa, Moha with the Satta Bojjhanga
- Based on Verse 1 of Dhammapada

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Manopubbaṅgamā dhammā, manosetṭhā manomayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
Tato naṃ dukkhamanveti, cakkamva vahato padam.

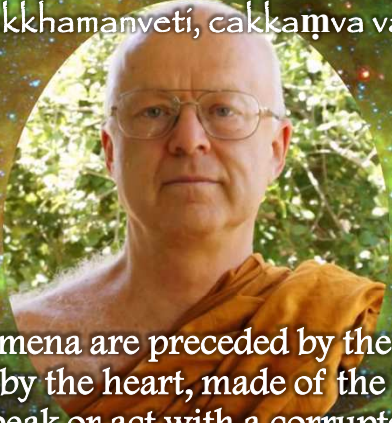
(Dhammapada verse #1)



Mind precedes all mental states,
Mind is their chief; they are all mind-wrought.
If with an impure mind a person speaks or acts,
Suffering follows him like the wheel
that follows the feet of the ox.

Acharya Buddhharakkhita

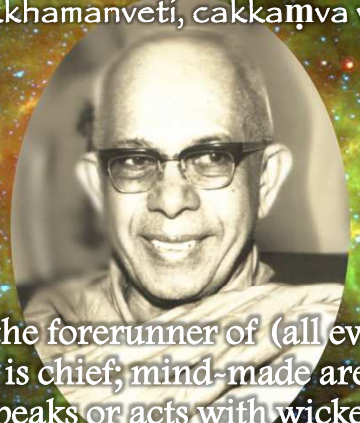
Manopubbaṅgamā dhammā, manosetṭhā manomayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
Tato naṃ dukkhamanveti, cakkamva vahato padam.

A circular portrait of a man with glasses and a shaved head, wearing an orange robe, set against a background of a starry night sky with a green nebula.

Phenomena are preceded by the heart,
ruled by the heart, made of the heart.
If you speak or act with a corrupted heart,
then suffering follows you – as the wheel of the cart,
the track of the ox that pulls it.

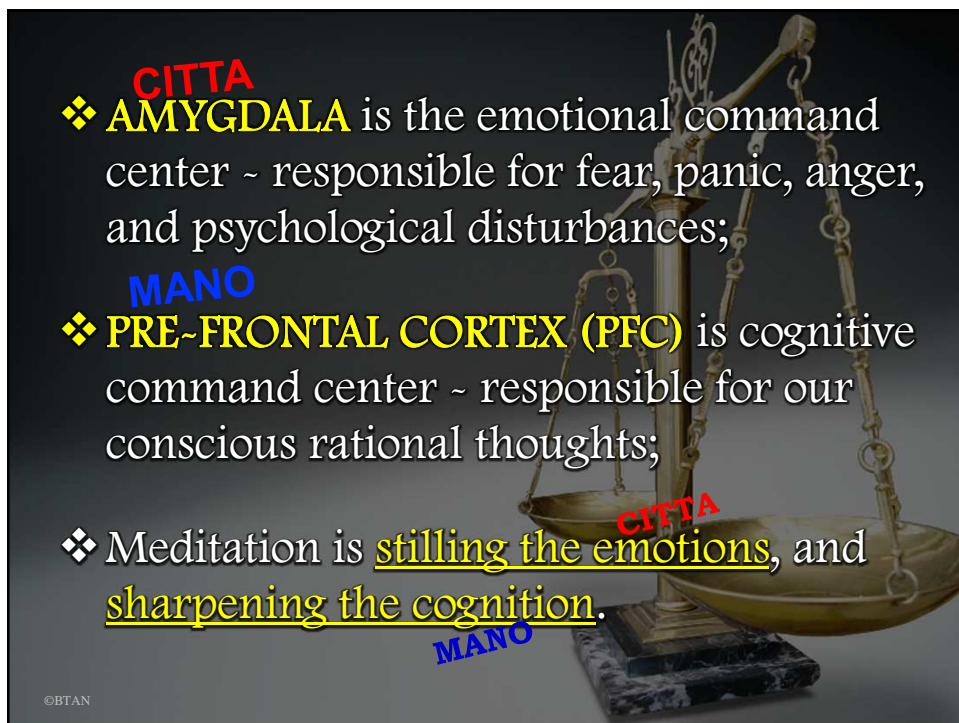
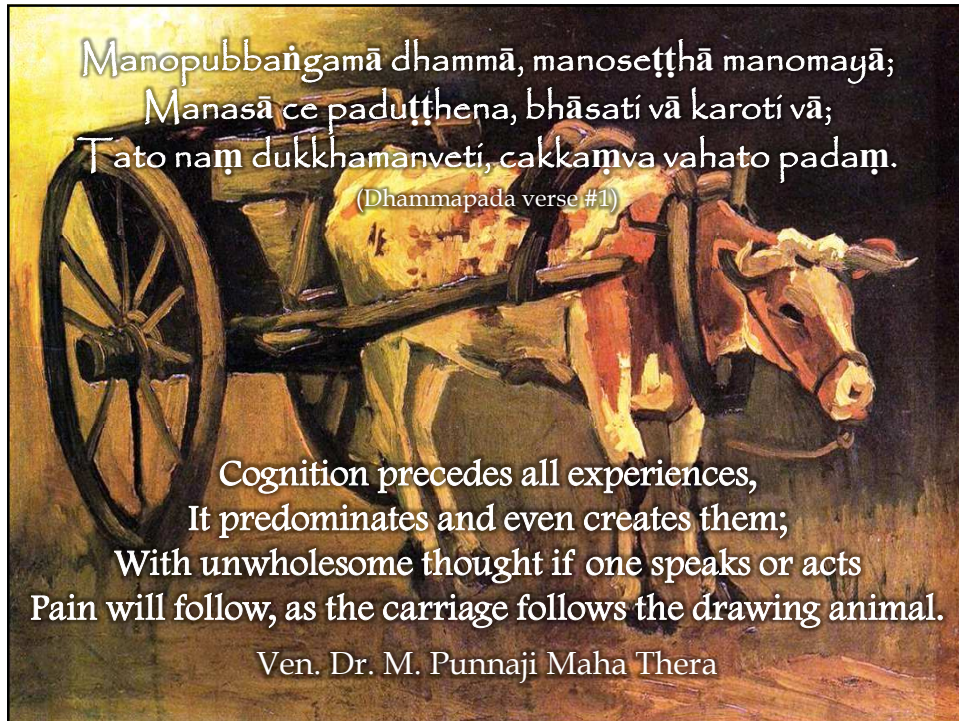
Thanissaro Bhikkhu


Manopubbaṅgamā dhammā, manosetṭhā manomayā;
Manasā ce paduṭṭhena, bhāsati vā karoti vā;
Tato naṃ dukkhamanveti, cakkamva vahato padam.

A circular portrait of a man with glasses and a shaved head, wearing a light-colored robe, set against a background of a starry night sky with a green nebula.


Mind is the forerunner of (all evil) states.
Mind is chief; mind-made are they.
If one speaks or acts with wicked mind,
because of that, suffering follows one,
even as the wheel follows the hoof of the draught-ox.

Venerable Nārada Thera



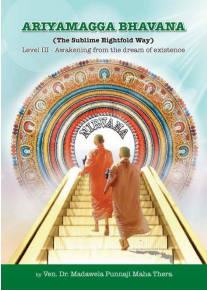


SATTA BOJJHAṄĀ



Seven Steps To Awakening:

1. Systematic Introspection – (*Satipatthāna*)
2. Investigation of the Cognition – (*Dhammavicaya*)
3. Cognitive Strength over the Affective – (*Viriya*)
4. Cognitive Satisfaction – (*Pīti*)
5. Physical Relaxation – (*Passaddhi*)
6. Affective Equilibrium – (*Samādhi*)
7. Cognitive Apperception – (*Upekkhā*).



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QUESTIONS ?



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